



# Daylight

Origins Science for Catholics

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**Coral reefs** are estimated to occupy nearly 110,000 square miles of the oceans, about 92% being in the Indo-Pacific region. They provide a home for 25% of all marine species, including 4,000 species of fish, and thousands of species of molluscs, worms, crustaceans, echinoderms, sponges, tunicates and cnidarians. Most coral reefs were formed following sea level rising after the last glacial period, flooding the continental shelves, so implying they are less than 10,000 years old. Their occupants display many specialised anatomical, physiological and behavioural adaptations, often involving symbiotic relationships and camouflage.

It is claimed that these can all be explained as the result of millions of years of 'co-evolution' among algae, invertebrates and fish, yet the scientific facts better support the belief that these biological systems resulted from intelligent design.

[Picture: *Coral colony* © vlad61\_61 @ [www.fotolia.com](http://www.fotolia.com)] [Ref: [www.wikipedia.org](http://www.wikipedia.org)]



### *Patrons*

The Immaculate Conception  
St Thomas Aquinas

St Michael  
St Bonaventure

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Professor Maciej Giertych, BA, MA (Oxon), PhD, DSc

### AIMS

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

### ACTIVITIES

*Daylight Origins Society* is a non-profit educational organisation funded by subscriptions, donations and sales of publications.

- ✓ Publishes the periodical *Daylight* for subscribers in 17 countries.
- ✓ Operates a website at [www.daylightorigins.com](http://www.daylightorigins.com)
- ✓ Publishes and distributes pamphlets on Origins issues.
- ✓ Provides mail-order service for literature and audio-visual material.
- ✓ Promotes links with other Catholic Origins groups worldwide

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**EDITORIAL**

Daylight Origins Society would like to extend a welcome to our new Pope Francis. We pray that the Holy Spirit will guide his thoughts and actions. We pray that the Lord will give Pope Francis the wisdom of Solomon, the fortitude of David, the passion of St. Paul and the missionary gifts of St. Francis Xavier. Pope Francis has scientific credentials in chemistry, and this field of science engenders a mature discernment on the evolutionary hypothesis, without recourse to blind acceptance. This is a breadth of fresh air for those involved in the origins science debate in Catholic circles. Daylight Origins Society does wonder how our new Pontiff will treat the question of origins science in relation to contemporary Catholicism, and prays that he will look beyond theistic evolution, and embrace the traditional understanding of Creation.

***Theological views of Pope Francis on Special Creation...***

We would like to divulge some encouraging news regarding Pope Francis on Special Creation. Hugh Owen, president of the Kolbe Center for the Study of Creation expressed good information about Pope Francis in a telephone interview link-up between Ireland and America. After the Kolbe Center had their first international Catholic symposium on creation in Rome, the proceedings were published and posted by the late Bishop Danylak to various Cardinals around the world. Cardinal Jorge Mario Bergoglio of Argentina was

one of the few Cardinals who replied by letter to Bishop Danylak and expressed his thanks, saying he would study them with special attention.

### ***The saints and origins science beliefs***

There was initial speculation as to whether Cardinal Bergoglio chose the pontiff name of Francis because of his Jesuit background, like St Francis Xavier, or was it a reference to St Francis of Assisi (this has since been clarified to be St Francis of Assisi). From our point of view, both Saints Francis Xavier and Francis of Assisi have relevance in relation to Special Creation beliefs, despite the fact that neither of these saints are considered major theologians. However, both men took God at His word, as it was understood traditionally by the Church. At the time that St Francis Xavier lived, the Church was reacting against the Protestant revolution. The Jesuits were the Pope's 'shock troops' to promote the counter-revolution. The Council of Trent, which met during the lifetime of St Francis Xavier, mandated the production of a Catechism. The Catechism from Trent teaches *fiat* creation in six days, and it calls Genesis 'sacred history'. It teaches the Special Creation of Adam, and that the whole work of creation was finished with the creation of Adam and Eve. These dogmas of the Faith are clearly foundational truths for missionaries to evangelise and pastors to catechize the laity. This was the atmosphere in which St Francis Xavier lived and he would have supported this Catechism 100 per cent. St Francis of Assisi lived 300 years before St Francis Xavier, at a time when the Church declared the most important dogmatic doctrine of Special Creation at the 4<sup>th</sup> Lateran Council in 1215, and is also compatible with St Augustine's concept of instantaneous creation. However, this teaching does not support contemporary theistic evolution views held by many theologians today.

P. Spaine

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### **We need your support!**

We are facing the harsh reality that, despite the great resource of the website and the improvements to the magazine, we have not been gaining enough new subscribers to meet our necessary expenses. Postage and printing costs have increased, and though the website is free to use, it is not free to run. As you know, we have no paid staff. If we are to continue current publication, we need to double our membership. Please try to promote Daylight among your friends, and consider making a donation. Many thanks!

A.Nevard

## **Evolution? Traditional Catholicism Says No!**

Anthony Nevard

According to the account of Creation in Genesis, all humans are descended from one first pair: Adam, who was created directly by God, and Eve, whom God made from Adam's flesh while he slept. There is no suggestion anywhere in the Scriptures that humans evolved from ape-like ancestors over millions of years, nor has that idea ever been officially accepted by the Catholic Church. Since the publication of Darwin's Origin of Species in 1858, theologians have speculated over various scenarios of theistic evolution, intended to reconcile scientific theories with Christian tradition, but in so doing some have overstepped permitted limits. The Church has made several official pronouncements related to the evolution question which will be briefly reviewed in this article.

The Church has always taught that God is the Author of Sacred Scripture, and that the inspired writers wrote at the dictation of the Holy Spirit. We accept that Sacred Scriptures are true, as God is their Author, but we need the authority of the Church to interpret them infallibly, avoiding the excesses of both literalism and liberalism. The primary rule of interpretation is this:

**The sacred text is to be taken as meant literally, unless reason or necessity demands that we interpret it otherwise.**

The Catholic position avoids 'fundamentalism', which would demand that every statement be taken literally, whatever the context, literary or cultural circumstances, possible inaccuracies owing to translation errors, differences of meaning in various cultures and times, etc. Obviously the Bible was not written in technical scientific language, which is a modern phenomenon, but intended to teach historical and religious truths, adapted to the time of writing.

### **The Interpretation of Genesis 1-3**

In 1909, the Pontifical Biblical Commission laid down certain principles for protecting the essential doctrines of the Faith that relate to Creation and the Fall. The PBC was then, in 1909, acting not as a mere advisory or discussion group but as an official Vatican instrument for transmitting teachings from the *Magisterium*. Pope St Pius X affirmed certain truths that must be believed, whilst leaving other passages open to private opinion, which for good reasons might be suited to a less strictly historical or scientific meaning. Even where a more symbolic or allegorical interpretation might be favoured, this need not

imply an obligation to therefore reject the ‘literal sense’; there might well be two or more levels of meaning that are not mutually exclusive, i.e. both could be ‘true’. The PBC affirmed the following as major doctrinal principles:

1. The first three chapters of Genesis contain narratives of real events; no myths, no mere allegories or symbols of religious truths, no legends.
2. In regard to those facts, which touch on the foundations of the Christian religion, the literal historical sense is to be adhered to, such as:<sup>1</sup>



- the creation of all things by God in the beginning of time;
  - the special creation of man;
  - the formation of the first woman from man;
  - the unity of the human race;
  - the original happiness of our first parents in a state of justice, integrity, and immortality;
  - the divine command laid upon man to prove his obedience;
  - the transgression of that divine command at the instigation of the devil under the form of a serpent;
  - the fall of our first parents from their primitive state of innocence;
  - the promise of a future Redeemer.
3. It is not necessary to understand all individual words and sentences in the literal sense. Passages which are variously interpreted by the Fathers and by theologians, may be interpreted according to one’s own judgment with the reservation, however, that one submits one’s judgment to the decision of the Church, and to the dictates of the Faith.
  4. Since the Sacred Writer did not intend to teach us in a scientific manner the innermost nature of visible things, and to present the complete order of creation, but to provide a popular account suited to that age, we are not bound always to seek scientific exactitude of expression.

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<sup>1</sup> Reply of the Biblical Commission (June 30<sup>th</sup> 1909)

“*Question III: Whether in particular the literal and historical sense can be called into question, where it is a matter of facts related in the same chapters, [the first three chapters of Genesis] which pertain to the foundations of the Christian religion; for examples, among others ...? [as listed in text above]. Response: The literal historical sense may not be questioned.”*

*The Sources of Catholic Dogma*, H. Denzinger, 13<sup>th</sup> Edn., (1954), Herder Book Co.(2123, p.546).

5. The word ‘day’ may be taken in its strict sense of a natural day, or in a less strict sense as meaning a certain space of time, and interpreters are permitted free discussion of this question.

These principal dogmas of the Church related to Creation and the Fall are derived from Scriptural proof texts and teachings of the Church Councils,<sup>2</sup> and thus refute the errors of false pagan philosophies, such as pantheism, evolutionary materialism, atheism, Manichaeism, dualism, fatalism and astrology. References to these defined doctrines may be found in traditional theology texts, such as Denzinger’s *The Sources of Catholic Dogma*.

## The Days of Creation and the Age of the Earth

The Church has not taught an exact age of the earth, nor has She precisely defined the meaning of the Six Days of Creation in Genesis. Traditional chronologies, taking their dates from the genealogies in the scriptural texts, place the creation of the world at around 4000 B.C., with the Flood around 2,500 B.C. The ‘paradoxes’ of the order of creation, e.g. the Sun appearing after the creation of light and plant life, were recognised and discussed by theologians like St Augustine. Some of the early Fathers believed that God brought all things into existence at once, others that the ‘days’ were a literary device rather than a strictly historical record, intended merely to set the pattern for the human working week and Sabbath rest. ‘Concordance’ theories have attempted to interpret the days as much longer time intervals related to geological eras, as it became widely believed that the Earth must be millions of years old. However, modern scientific evidence exposes numerous contradictions in equating each ‘creation day’ to  $x$  million years. Another favourite of Catholic theologians in the 19th century, attempting to reconcile evolutionary ages with Genesis, was the ‘Gap’ theory, postulating that the millions of years came between Genesis 1:1 and 1:2, but this also results in many mismatches with the scriptural text. Even before Darwinism, the discoveries of geology, palaeontology and astronomy were leading scientists to question the idea that the world had only been created a few thousand years ago. Today, there are still those who argue for a recent creation ‘with the appearance of age’, but others who, despite also rejecting



<sup>2</sup> E.g. Vatican Council I – Dogmatic Constitution on Catholic Faith, April 24, 1870.

organic evolution, cannot accept a ‘young earth’ and a literal six-day creation. Such positions are held by ‘young earth’ and ‘old earth’ creationists, not only Catholics and Protestants but also among the Orthodox, Jews, and Moslems.

Published in 1925, *The Case Against Evolution*, by Mgr George Barry O’Toole, is a thorough scientific refutation of the arguments for evolution. Cardinal Ernesto Ruffini, in *The Theory of Evolution Judged by Reason and Faith* (English translation 1959), also shows that science, philosophy, and Christian theology fail to give credence to the theory. Fr Patrick O’Connell, in *Science of Today and the Problems of Genesis* (1959), demonstrates how the evidence of astronomy, palaeontology and archaeology deny the possibility of human evolution, and supports belief in the Deluge. All these writings were fully approved by Church authorities, but none of them claim that the world began in 4000 BC. We may hold personal opinions on the age of the Earth, but as Catholics we can only accept a *definitive* answer to this question from the Magisterium of the Church, not from a literal reading of the Bible; so far, the matter is open to argument and speculation, so long as one’s conclusions do not conflict with Catholic dogmas. The important issue is not that of the date of Creation but of the Origin of Man: has science disproved the need for a Creator and the existence of Adam and Eve? Has the Church accepted the idea of human evolution?

## **The Nature of Man**

The Church has declared that the first man (Adam), body and soul, was created by God, and the body of the first woman (Eve) was created by God from

Adam’s body. The idea that the spiritual soul might have been created in an animal body is foreign to the letter of Holy Writ and to all the writings of the Church Fathers. The question has only been raised as a response to the modern theory of evolution. The most explicit directives were given by Pope Pius XII in his encyclical: “*Humani Generis*” (1950) #36 -



*The Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of*

*the human body as coming from pre-existent and living matter - for the Catholic faith obliges us to hold that souls are immediately created by God.”*

The Pope implies here, hypothetically, that Genesis might be interpreted in a less literal sense, on sufficiently weighty grounds, to allow the possibility that God did not form man immediately from inorganic stuff but breathed the soul into an originally animal body. Yet it would still be necessary to believe that only by God’s creative act could the *body* of man come to exist. Human beings are not only biologically but also theologically unique and distinct from animals, with immortal souls. Man is a unity - not a human soul in an animal body. This refutes the errors of Platonic spiritualism and gnosticism, that reduce the status of the humanity of the body.

The unity of the human race, as stemming from a single human pair, is a necessary presupposition of the dogma of Original Sin, and thus is foundational to the dogma of Redemption. The theory of polygenism, that humans originated from several separate animal stocks, was rejected in “*Humani Generis*”. All human races had a common ancestry, Adam and Eve (via Noah and his three sons). Scientists nowadays do not support the ideas of some 19th century Darwinists that different races were derived from different ape-like ancestors, which led to the Nazi philosophies of the ‘Master Race’.

It is *de fide* teaching that each human soul is created immediately out of nothing by God. This doctrine is related to the doctrine of the Immaculate Conception, and taught by Pope Pius XII in “*Humani Generis*”. The Biblical Commission, like the Church Fathers, taught that the creation of Eve must be taken ‘literally’ - her body was formed from part of Adam; she cannot have evolved separately. It follows that her soul must, like Adam’s, have been created immediately by God. The manner of Eve’s creation symbolises the unity of humanity, the Divine inauguration of marriage, with the complementary duties of husband and wife, and the origin of the Church and the Sacraments from the wound in the side of Christ, the second Adam. There is also the symbolism of Our Lady as the ‘second Eve’, miraculously conceived Immaculate, whose womb was to receive the Son of God. It seems to have been no accident that the very time [Spring 1858] that Darwin and Wallace were hatching their Theory of Natural Selection, Our Lady of Lourdes was revealing to St Bernadette: “I am the Immaculate Conception”. Humanity was created with the supreme dignity of bearing the image and likeness of God Himself, through Man’s dominion over this earth and his natural gifts. The perfections



of Adam and Eve foreshadow those of Jesus and Mary, and cannot have arisen by generation from pre-human animal parents. Consideration of the unique nature of Man led even Alfred Wallace to reject the possibility of a natural origin for the human soul. It is this special nature of Man that is the essential focus of the argument over the impossibility of human evolution. Pope John Paul II recognised these doctrines as foundational to the Faith and devoted several allocutions to the subject early in his pontificate. His *Catechism of the Catholic Church* contains a long section on Creation, in which the traditional doctrines are clearly reaffirmed.

### ***Official teachings referring to Evolutionism***

In 1907, Pope St. Pius X, in *Pascendi*, condemned Modernism, which is based on Evolution, and rejected the idea that the Faith must be subject to current views of Science and History.

In 1950, Pope Pius XII, in *Humani Generis* (quoted earlier):

- Ŷ Warns us not to hold evolution as proved, or to use it to explain the origin of all things, which leads to pantheism, materialism and other false philosophies. [para. 5, 6]
- Ŷ States the danger of limiting Scriptural inerrancy to religious matters only. [para. 22, 23]
- ◆ Permits research and discussion into the doctrine of evolution regarding the question of the origin of the human body from pre-existing living matter. [para. 36]
- ◆ Such research must consider theories favourable and unfavourable to evolution fairly. [para. 36]
- ◆ Each human soul is specially created by God. [para. 36]
- ◆ Polygenism [theory of several human evolutionary origins] is unacceptable, as it is not reconcilable with the doctrine of Original Sin. [para. 37]

Although Vatican Council II (1962-65) did not refer directly to the creation or evolution debate, it did reiterate the authority of the ‘authentic Magisterium’ in teaching doctrines, while encouraging free research in understanding or explaining revealed truths. New opinions circulating among theologians must not be confused with the authentic doctrines of the Church. Decline in Catholic practice was linked with the view that God and religion were “incompatible with scientific progress”. However, truly scientific research, if not against moral laws, can never conflict with the faith, as these truths derive from the same God.

#### 1994 Pope John Paul II: Catechism of the Catholic Church

"Catechesis on creation is of major importance. It concerns the very foundations of human and Christian life: for it makes explicit the response of the Christian faith to the basic question that men of all times have asked themselves: "Where do we come from?", "Where are we going?", "What is our origin?", "What is our end?", "Where does everything that exists come from and where is it going?" The two questions, the first about the origin and the second about the end, are inseparable. They are decisive for the meaning and orientation of our life and actions." [para. 282]

"Among all the Scriptural texts about creation, the first three chapters of Genesis occupy a unique place... they express the truths of creation, its origin and its end in God, its order and goodness, the vocation of man, and finally the drama of sin and the hope of salvation." [para. 289]

#### The Current Situation

There is now more publicity for the case against evolution than ever before, and not just from Christians. Though not religiously affiliated, the publications of the Intelligent Design movement include much scientific material that supports arguments against evolution. Creationist resources, though containing much of value, may need to be used with some caution, as they do rely on a more literal interpretation of the Bible without the authority of the Church. Pope Benedict XVI remarked in his enthronement address: "We are not some casual and meaningless product of evolution." Although his earlier writings suggest he supported some form of theistic evolution, in recent years he has had the opportunity to learn much more of the arguments against the theory, thanks to the work of several Catholic scientists and groups such as CESHE and the Kolbe Center. It is my hope that the centenary of the Encyclical *Pascendi* (1907) or the

Biblical Commission (1909) will be marked by a restatement of the doctrines relating to Genesis. In my opinion, the Church could not condemn ‘evolution’ without defining the word, which would be very problematic and contentious - better to affirm the truths about creation and human origins and the logical conclusion can be drawn. Evolution continues to lose credibility on scientific grounds even without any help from the Catholic Church. The effect has been to gain converts to fundamentalist Protestantism, using the doctrines of Creation and Biblical inerrancy that are actually Catholic teachings. With greater awareness of the errors of evolutionism, we can have more confidence in the Creation account and the authority of the Church in interpreting the Scriptures.

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Illustrations and footnotes added for this article.

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### **From your letters...**

*Thank you for Daylight July 2012, a scholarly production which never fails to fascinate. Your work deserves the attention of unbiased investigation.  
Long may it proper.*

DT, Somerset

*Costs keep increasing so I have added --. It is very good value and I always look forward to next edition.*

JC, Sussex

*How delighted I was to receive a copy of Daylight magazine yesterday – it has been a very long time since I’ve received one and I thought you might have stopped printing them.*

PT, Kent

*Another excellent edition – thank you.*

TM, Lincs.

*I enclose my renewed subscription to “Daylight”. “Daylight” is excellent; and now, D.G., reaching a much wider audience thanks to the internet. Well done!*

JW, Cornwall

*Please find enclosed €20 towards subscription to your excellent “Daylight” magazine.*

MO, Ireland.

**Please remember to notify me of any change of address! Thanks - Ed.**

## The Problem with ‘Long Agers’

Dr John Donnelly

Recently Dr. Francis Collins, a world-renowned geneticist and founder of The BioLogos Foundation, wrote that,

“Young Earth Creationism has reached a point of intellectual bankruptcy, both in its science and in its theology. Its persistence is thus one of the great puzzles and great tragedies of our time. By attacking the fundamentals of virtually every branch of science, it widens the chasm between the scientific and spiritual worldviews, just at a time where a pathway toward harmony is desperately needed”<sup>1</sup>

Collins shares his preferred belief as follows:

“I find theistic evolution, or BioLogos,<sup>2</sup> to be by far the most scientifically consistent and spiritually satisfying of the alternatives”<sup>3</sup>

Kurt Patrick Wise thinks otherwise. He is an American young earth creationist who serves as the Director of Creation Research Centre at Truett-McConnell College. He has a PhD in geology from Harvard University, and writes –

“I am not trying to convince people of the truth (of young earth creationism). It’s not a decision of the mind but of the heart”.<sup>4</sup>

Futuyma describes the current position accurately –

“Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence, for no natural process could possibly form inanimate molecules into an elephant or a redwood tree in one step.”<sup>5</sup>

<sup>1</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books, p. 177

<sup>2</sup> BioLogos. *About the BioLogos Foundation*. Retrieved from [www.biologos.org/about](http://www.biologos.org/about) on Jan , 2013

<sup>3</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books,p.210

<sup>4</sup> Ken Walker. “Worldview shapes one’s conclusions about creation, Kurt Wise writes”, Baptist Press. 2003 , March 10

<sup>5</sup> Futuyma, D. J. 1983. *Science on trial: The case for evolution*. New York, New York: Pantheon , p. 197

The theistic evolutionist position is also represented by philosopher Richard Swinburne. In his words,

“(it) is immensely unlikely that there would be humans unless either God made them by special creation, or made just those laws and provided just those conditions which would allow the evolution of humans from some initial state of the Universe. In 1859 Darwin produced his explanation of why there were complexly organized humans and animals in terms of the laws of evolution operating on much simpler organisms. His explanation is surely correct.”<sup>6</sup>

## A forced choice



It is clear that the atheistic and theistic evolutionist positions place before the decision maker a forced choice: either the one or the other option, but not both. In other words, either a grammatical-historical understanding of the biblical record of creation (a special creation in mature form in six literal days of 24 hours each) or evolution over billions of years, including the assumption that humans evolved from some ape-like creatures and the existence of suffering and death before the Fall. But it is

increasingly obvious that the ‘long agers’ do not want God creating a short time ago yet want the idea of God using evolution or God allowing suffering, disease and death of animals to happen for millions of years at the end of which a man evolves or He creates a grown man Adam. I have seen William Lane Craig do this in his lectures.<sup>7</sup> He is not a theistic evolutionist in the same category as Collins but he is a long ager. It is indeed important to know the distinct varieties of long agers.

In contrast, theistic evolutionists, such as Collins, affirm that “science is the only reliable way to understand the natural world”.<sup>8</sup> The phrase ‘only reliable way’ implies, of course, the only authoritative source of knowledge of the

<sup>6</sup> Swinburne, R. 2001. *Natural theology in the light of modern cosmology and biology*. Pontificiae Academiae Scientiarum Scripta Varia 99:315.

<sup>7</sup> [www.reasonablefaith.org](http://www.reasonablefaith.org) William Lane Craig argues in his defenders class that man can come after the millions of years of life on earth

<sup>8</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books, p.6

natural world. Yet there are phenomena that cannot be explained by science. For example, Dr. Karl Giberson, former professor of physics at Eastern Nazarene College, agrees with Collins that the problem of evil in the world “has no satisfactory answer whatsoever.”<sup>9</sup> Collins also avers that, “at the present time we simply do not know” how “self-replicating organisms arise” on earth “in the first place”...“No current hypothesis comes close to explaining how in the space of a mere 150 million years, the pre-biotic environment that existed on planet Earth gave rise to life.”<sup>10</sup>

Nevertheless, they consider that science is more reliable than the Bible, even on themes about which science is silent. The belief that the intricacy of earthly life points to “the handiwork of an intelligent designer” has also now been turned “upside down” by science, says Collins.<sup>11</sup> Seemingly, this must be so because once the universe came into existence with the big bang, and since evolution got started, no “supernatural intervention was required.”<sup>12</sup> But Collins also announces the following falsehood: God purposefully, “chose the elegant mechanism of evolution to create microbes, plants, and animals of all sorts,” including human beings.<sup>13</sup> The student will search in vain for a single text or statement in the whole of Scripture where it is written that “God intentionally chose evolution to create life.” It is a moral principle to remember that - “Every word of God is pure . . . Do not add to His words, lest He rebuke you, and you be found a liar” (Proverbs 30:5–6).



Instead of upholding the plain meaning of the Genesis record of creation: that Adam was created from dust and God’s breath; Eve was created from Adam’s rib; the animals, fish and birds were created by divine commands: ‘let there be . . .’, Giberson and Collins state that “None of these ‘explanations’ can possibly be actual descriptions”<sup>14</sup>. Genesis 1 and 2 “can best be understood as poetry and allegory rather than a literal scientific description of origins.”<sup>15</sup> In the

<sup>9</sup> Giberson, K. W. and F. S. Collins. 2011. *The language of science and faith: Straight answers to genuine questions*. Downers Grove, Illinois: IVP Books, p.128

<sup>10</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books, p.90

<sup>11</sup> *ibid* p.86

<sup>12</sup> *ibid* 200,201

<sup>13</sup> *ibid* 201

<sup>14</sup> Giberson, K. W. and F. S. Collins. 2011. *The language of science and faith: Straight answers to genuine questions*. Downers Grove, Illinois: IVP Books, p.206

<sup>15</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books, p. 176

argument between evolutionists and creationists, Collins seems to think that the problem is one of science versus the Bible; therefore he writes that ‘young-earth’ creationists, “see scientific advances as threatening to God,” and he seems baffled that young-earth creationism, “is one of the great puzzles and great tragedies of our time”.<sup>16</sup>

Young-earth creationists have recurrently and unswervingly argued that the debate between evolutionism and creationism centres around two concerns at the core of their worldview: the nature and character of the Creator, and the authority and inerrancy of Scripture on all matters about which it declares. Creationists such as Terry Mortenson<sup>17</sup> and Ken Ham<sup>18</sup> have shown that, in order to make their case, theistic evolutionists must discard the six literal 24-hour days of creation for “the idea of billions of years, as taught by the scientific establishment.”<sup>19</sup> The same holds true of non-evolutionist day-age views.<sup>20</sup> A review of the criticisms reveals three facts:

- (1) there is a real battle between science and scriptural Christianity;
- (2) opinions in favour of a non-literal understanding of the Genesis record of Creation amount to a denial of biblical authority and therefore a rejection of the Catholic Church authority (*Magisterium*), which leads to -
- (3) a questioning of the nature and character of God.

But nowhere has any young-earth creationist prohibited empirical scientific findings. Furthermore, they have repeatedly and unfailingly argued that variation within natural (biblical) kinds is a scientific fact, but not molecule to human evolution.<sup>21</sup> The name theorists created for Collins’ problem is, “the red herring fallacy.” The ‘red herring’ is a method of argument that diverts the course of a debate to unconnected or other topics. In other words, Collins is

<sup>16</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books, p. 176, 177

<sup>17</sup> *Systematic theology texts and the age of the earth: A response to the views of Erickson, Grudem, and Lewis and Demarest*. Answers Research Journal 2:175–200. Retrieved from [http://www.answersingenesis.org/contents/379/arj/v2/Systematic\\_theology\\_Erickson\\_Grudem\\_Lewis.pdf](http://www.answersingenesis.org/contents/379/arj/v2/Systematic_theology_Erickson_Grudem_Lewis.pdf)

<sup>18</sup> “Being wrong about the six days of creation does not automatically mean someone is not a Christian. But if you think that makes it unimportant, stand back and look at the big picture. . . .” Retrieved from <http://www.answersingenesis.org/articles/cm/v23/n2/bigpicture>

<sup>19</sup> *Systematic theology texts and the age of the earth: A response to the views of Erickson, Grudem, and Lewis and Demarest*. Answers Research Journal 2:175–200. Retrieved from [http://www.answersingenesis.org/contents/379/arj/v2/Systematic\\_theology\\_Erickson\\_Grudem\\_Lewis.pdf](http://www.answersingenesis.org/contents/379/arj/v2/Systematic_theology_Erickson_Grudem_Lewis.pdf)

<sup>20</sup> Ham, K. 2007. *Couldn’t God have used evolution?* Retrieved from <http://www.answersingenesis.org/articles/nab/couldnt-god-have-used-evolution>, on December 2012.

<sup>21</sup> Sarfati, J. 1999. *Refuting Evolution*. Brisbane, Australia: Answers in Genesis

drawing an irrelevant and false inference: young-earth creationists find his evolutionary hypothesis biblically objectionable, therefore they are rejecting science.

Collins puts it as follows: “[T]he BioLogos [theistic evolution] position is the very harmony that it creates between warring factions.”<sup>22</sup> But there are at least two problems with a congruence-harmony view, or middle-of-the-road choice.

Firstly, we should question its truth. Why? Supporters of such a view assume that truth lies in the middle of two opposing points (for theistic evolutionists, it is between young-earth creationism and secular evolutionism or young earth creationism and science). But given two contrasting views and a middle one between them, the truth may be just as likely to be found either end of the spectrum as in the middle. It is not to be supposed, however, that the backing of a choice on the grounds that it is between two extremes is dishonest. But it is dubious if your only reasons for arguing for its acceptance are because God must have been the cause of evolution and your absolute authority on issues about which the Bible speaks are the brainchildren of man.

Prominent University of Chicago professor of evolutionary biology, atheist Jerry Coyne concluded his review of two books by theistic evolutionists this way: “Attempts to reconcile God and evolution keep rolling off the intellectual assembly line. It never stops, because the reconciliation never works.”<sup>23</sup>

## Cognitive psychology

Another thing cognitive psychologists share with us is that people often tell others what they want them to hear or out of a fear of what others would say about them. When this happens, we are most exposed to danger (Drummond 2001, pp. 21ff.).<sup>24</sup> According to Scripture, “The fear of man brings a snare . . .” (Proverbs 29:25), and the propensity to give in under peer or cultural pressure is nowhere more manifest than in Galatians 2:11–14. In the words of Terry Mortenson: “Paul describes Peter’s succumbing to it as he fell into hypocrisy and subtle gospel-subverting behaviour because of the fear of man” (Mortenson 2008, p. 80).

<sup>22</sup> Collins, F. S. 2007. *The language of God: A scientist presents evidence for belief*. London, United Kingdom: Pocket Books, p. 203.

<sup>23</sup> Coyne, J. 2009. Seeing and believing. *The New Republic*. Retrieved from <http://www.tnr.com/article/books/seeing-and-believing>, on 1 Feb 2013.

<sup>24</sup> Drummond, H. 2001. *The art of decision making. Mirrors of imagination, masks of fate*. West Sussex, England: John Wiley & Sons, p.21ff.

We must wake up to the problems that long ages and ‘long agers’ pose. Most of all, we need to realise where our authority comes from. Is it from man, secular man? Or is it from Scripture handed down in a loving tradition within the Church Catholic? We ought never to forget that long tradition and be cautious to adopt what secular science teaches us.



### The battle for children’s minds

In September 2011, a website campaign group called for creationism and ‘intelligent design’ to be banned from the science school curriculum and for evolution to be taught in all primary schools. The group included the British Humanist Association, Prof Richard Dawkins, Prof Colin Blakemore (neurobiologist), Sir Paul Nurse (President of the Royal Society) and Sir David Attenborough.

Dawkins added: “We need to stop calling evolution a theory. It is as solidly demonstrated as any fact in science.” Most schools in England teach a Darwinian theory of evolution, but the arguments of creationists, who believe God built the world in six days in line with the story of Genesis, and of devout Muslims have become more popular in recent years.”

[*Daily Telegraph*, 19 Sep 2011].

While Dawkins has previously described the education provided by faith schools as a form of ‘child abuse’, he has particularly attacked Muslim schools: “I spoke to a group of girls, and to a senior science teacher who believes the world is 6,000 years old. It’s just utterly deplorable. These are now British children who are having their minds stuffed with alien rubbish.”

[*DT*, 14 Sep 2012]

A report on the new science specification for GCSE: “also includes a greater emphasis on evolution.” [*DT*. 9 Feb 2013]. If the evolutionist principle is that indoctrination of the young will undermine creationism & ID, it does not seem to be working in the US, where about 45% of the population have been young-earth creationists over the past 30 years. The debate continues!

*Ed.*

## Time - only a measure of motion and not a cause of anything

**James Lynch**

We'll start with a quick anecdote and try and get to the point as quickly as possible, before elaborating. An elderly man went to his doctor complaining of a sore left leg. His doctor for many years told him it was his advanced age that was the cause. But the man countered, "*That cannot be a correct diagnosis doctor, as the other leg is the same age and sure there's nothing wrong with it.*"

### Aristotle on time



Often we hear even from professionals that age is a cause. The Darwinian hypothesis is hung up on age; given enough time just about anything can happen and change. Aristotle says time is *a measure of motion* and this motion referred to is the first movement of the planets.<sup>1</sup> Time cannot create anything nor change anything. Aristotle recognized this, citing a first cause for all, and left nominally a first cause, instead of introducing a personal God. Aristotle may well have been aware of the Jewish political, cultural and religious beliefs in his time.<sup>2</sup> The Jews were known throughout the ancient world to be as scripture says "*a nation set apart*".<sup>3</sup> They stubbornly and against much pressure held to a personal God, which at the time was their God in particular, to the great annoyance of bordering nations.

1 Jay W. Richards, ED., *God and Evolution*, Discovery Institute Press, 2010, p.221. St.Thomas re. God and Creation "incorporated Aristotle's idea, but his understanding of God vastly outstripped it." Aristotle's understanding of the unmoved mover was "itself the subject of much scholarly dispute."

2 *ibid*, p.367 "In fact, the early Church Father Justin Martyr (c.100-165 AD) found the similarities so striking that he thought that Plato had gotten his ideas from Moses! Justin even went so far as to say that Plato wrote "in exact correspondence with what Moses said regarding God." See his "Hortatory Appeal to the Greeks," in William Dembski, Wayne J. Downs, and Fr. Justin B.A. Frederick, *The Patristic Understanding of Creation* (Riesel, TX:Erasmus Press, 2008),pp.10,12-14. Unfortunately, Justin followed Plato in speaking of God as creating the universe out of chaotic matter." Aristotle studied under Plato for 20 years, thus would know what Plato was thinking!

3 Leviticus Chap 20, 24 *But to you I have said: Their land shall be your possession, a land flowing with milk and honey. I am giving it to you as your own, I, the LORD, your God, who have set you apart from the other nations.*

## The Romans and the Jewish traditions

The Romans and other nations much earlier recognized some differences in the type of God the Jews had, as they witnessed many victories in which He supported them, for example the Exodus, and their victories over the tribes of Palestine; even when the Jews were defeated in some battles we find the victors placing the blame on the Jewish disobedience to ‘their’ God (The God of the Jews) as the cause. In Aristotle’s time and his native land there were many gods, and it was difficult to oppose the State religious beliefs. This was a major cause for Socrates having to take hemlock, as he suggested a supreme light, supreme wisdom, first among none, in deference to gods of sun, moon, stars, past national warriors/heroes, etc. The Romans are believed to have exempted the Jews from partaking in the Roman religious ceremonies and military service on this account.

### Was there a religious influence on Aristotle?

Aristotle’s reasoning was a causal one and not based on time. He also accepted the superiority of the human species over other animals in having a ‘soul’ or ‘animating principle’ separate from the body, and as unique among the animal world in burying their dead<sup>4</sup>. There is no dint of change to each species in Aristotelian reasoning, and it was relatively easy for St. Thomas Aquinas to adopt Aristotle’s human reasoning to Aquinas’s revealed knowledge from Jesus the Nazarene. From this sort of reasoning I suspect that Aristotle had knowledge of the God of Moses and the Jews, and in a way may even have been preparing the way of the Lord four centuries before Christ’s coming.

### Top Gear’s measurement of time

In the TV programme *Top Gear* with Jeremy Clarkson, each competitor’s time is placed on a scoreboard. Now there is no upper limit on the time to be taken for completing the circuit. There is a minimum off course time as it begins when the race begins; as we said earlier, time is *a measure of motion*. Each result is placed on the board and in theory the upper time could be infinite if the car broke down! I proffer this as a good analogy to the evolutionary timescale, with each fossil find, showing apparent contradiction to accepted form, being

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<sup>4</sup> *The Case Against Evolution*, George Barry O’Toole, (New York;The Macmillan Company) p.193, 1925.

slotted into an ever expanding time slot. The only difference to Clarkson's chart is that the race has been completed for these fossils, hence it is a measure of past times; it is infinite in the current evolutionary experiment as all 'anomalies' can be provided with a time span and slot on their time tree. When I was at school in the 1980s, I was taught the world was 6 million years old then; now it seems to be 16.7 billion and a-growing!

## The Celestial bodies and time



The History of the Creation and Fall are time-honoured on account of their antiquity, and time is cognate with tide<sup>5</sup>. We believe tides are occasioned by gravitational pulls of the earth with the sun, and to a lesser extent the moon. This is another historic anchor for time, being *a measure of motion* of these celestial bodies, the tides occasioned by such movements. Where does this leave the term 'prehistoric'? If it refers to the time pre-man, then this amounts to five days as all the celestial bodies were created on the first day, the sun and moon becoming visible from the earth on the fourth day....*Let there be lights made.. (Genesis Chap 1. vv. 14-19).*

'Give me a light' or 'make lights for me' does not suppose absence of a cigarette lighter or torches beforehand...

*Believers* in the evolutionary paradigm counter that the length of such days can be extended. But why such a notion if they cannot find any evidence for an extended day, and are also at odds with our 24-hour rotation of the earth?

## Time is a healer... really?

Many people say time is a healer, which means the mind placing at a distance memories such as death of a loved one out of its primary focus, a kind of forgetting. This is the same as forgetting what our ancestors meant to us as we become stronger emotionally. Unless we have reminders such as annual Masses said for our dead, talking and praying for them at Christmas, keeping pictures and namesakes in our homes, reading a letter which they sent, we fairly quickly lose the immediacy of their presence. This is a natural way the

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<sup>5</sup> *Supplement to the Oxford English Dictionary*, 3<sup>rd</sup> Edition, Nov 1933.

body and mind adapts to the new reality and demonstrates the importance of the written history of our ancestors as the family members forget over time. This is why Moses was careful to record for posterity, as did the other Sacred Writers, the events they eye-witnessed, and our faith is much strengthened and affirmed by their ancient narratives.

### A poem on time

*Aristotle says time is a measure of motion and I tend to agree  
 The first movement of the celestial bodies starts our time tree  
 No other explanation tends towards the truths that are evident  
 In scripture, my watching of the seasons, or looking at God's tent*

*How do such notions ferment amongst previous believers  
 That God was a deceiver and ignorant would leave us  
 Moses He showed it so that he would know it  
 And since he sowed it we follow as those at the exodus*

*It's time to get back to what's timeless  
 In our present mess we aren't entirely blameless  
 We demand teachers and all our preachers  
 We are your beseechers we all are rudderless*

### In conclusion



So the next time a professional tells you that given sufficient time things can change, ask for the causing agent as time alone cannot change anything in the philosophical realm. As Christians we believe a sore leg has at least two causes. One is the after-effects of Adam's fall. In the fall we have decay and ultimate death for all creatures set in. The other reason for the sore

leg could be the individual's lifestyle of damp living conditions, poor eating and drinking habits, inherited arthritis. Even if the aphorism 'time is a healer' is understood for its simplicity, it's not hard to grasp that time did not fix anything – it was the inbuilt restoration system in place, set to work within the context of time. The body heals the self, not time. Therefore, the adage should read, 'the body is a healer, and time is simply the period that elapses.'

## What is Intelligent Design?

**From the Centre for Intelligent Design website: Welcome/FAQs.**

*Copied by kind permission, see: [www.c4id.org.uk](http://www.c4id.org.uk)*

*Rather than composing an article and risking any misunderstandings, we reproduce here these answers from the British ID organisation (Director, Dr Alastair Noble).*

*Please note that the material below is © Centre for Intelligent Design.*

### 1. What is the theory of intelligent design?

The theory of intelligent design holds that certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection.

### 2. Is intelligent design theory incompatible with evolution?

It depends what is meant by the word ‘evolution’. If we simply mean ‘change over time’, or even that living things are related by common ancestry, then there is no inherent conflict between evolutionary theory and intelligent design theory. However, the dominant theory of evolution today is neo-Darwinism, which contends that evolution is driven by natural selection acting on random mutations, an unpredictable and purposeless process that has no detectable direction or goal. It is this specific claim made by neo-Darwinism that intelligent design theory directly challenges.

### 3. Isn’t intelligent design just a religious or philosophical argument, rather than a scientific one?

No. Theists believe that the entire universe is best explained by an intelligent cause, but that is not something that can be scientifically verified. Intelligent design theory is not philosophical or religious — it is limited to what can be demonstrated scientifically. The theory of intelligent design has theological or philosophical implications, but that discussion lies beyond the realm of science.

### 4. Hasn’t Darwinism explained away design?

No. The idea that human beings can observe signs of intelligent design in nature reaches back to the foundations of both science and civilization. In the

Greco-Roman tradition, Plato and Cicero both espoused early versions of intelligent design. In the history of science, most scientists until the latter part of the nineteenth century accepted some form of intelligent design, including Alfred Russel Wallace, the co-pioneer with Charles Darwin of the theory of evolution by natural selection. Indeed, even if it were true that evolution is right in every respect, it could still be the case that the whole process was designed, as Wallace believed. But the scientific community largely rejected design in the early 20th century after neo-Darwinism claimed to be able to explain the emergence of biological complexity through the unintelligent process of natural selection acting on random mutations. In recent decades, however, new research and discoveries in such fields as physics, cosmology, biochemistry, genetics, and palaeontology have caused a growing number of scientists to question neo-Darwinism and propose intelligent design as the best explanation for the existence of specified complexity throughout the natural world.

## **5. Is intelligent design theory the same as creationism?**

No. Intelligent design theory is simply an effort to empirically detect whether the appearance of design in nature — which is acknowledged by virtually all biologists — is genuine design (the product of an intelligent cause) or is simply the product of an undirected process such as natural selection acting on random variations. Creationism is focused on finding scientific evidence to defend the entire creation account in the Bible (or for Muslims, the Koran). Some creationists believe the world and all life was created within six literal days less than 10,000 years ago: others believe the Bible's creation 'days' are symbolic, and could represent thousands or even millions of years. Because intelligent design logically implies a designer, it is compatible with creationism, but it is a distinctly different and separate theory. Unlike creationism, the scientific theory of intelligent design is agnostic regarding the source of design and has no commitment to defending Genesis, the Bible or any other sacred text. Honest critics of intelligent design acknowledge the difference between intelligent design and creationism. However, many Darwinists keep trying to conflate intelligent design with creationism because they think it's an easy way to discredit intelligent design. In other words, the accusation that intelligent design is just a branch of creationism is a rhetorical strategy on the part of Darwinists who wish to dismiss design theory without actually addressing the merits of its case.

## 6. Are there established scholars in the scientific community who support intelligent design theory?

Yes. Intelligent design theory is supported by professors, doctoral scientists, researchers and theorists at universities, colleges, and research institutes around the world. These include in the UK:

Norman Nevia, *Professor Emeritus of Medical Genetics at Queen's University and an advisor to the government on gene therapies;*

Andy MacIntosh, *Professor of Thermodynamics and Combustion Theory at the University of Leeds;*

Stuart Burgess, *Professor of Design and Nature and Head of Mechanical Engineering at Bristol University;*

Geoff Barnard, *Visiting Senior Research Scientist in the Department of Veterinary Medicine, University of Cambridge;*

Derek Linkens, *Professor and Dean Emeritus, Department of Automatic Control and Systems Engineering, University of Sheffield (elected a Fellow of the Royal Academy of Engineering for his research on biological systems modelling and control);*

Steve Taylor, *Reader in Micro and Nano Technology at the University of Liverpool;*

Russell Healey, *Lecturer in the Engineering Department at Cambridge University;*

Arthur Jones, *Science and Education Consultant, who is a Member of the Institute of Biology and holds a PhD from Birmingham University for research on the diversification of cichlid fish.*

In America, intelligent design theorists include:

Michael Behe, *biochemist at Lehigh University;*

Scott Minnich, *microbiologist at the University of Idaho;*

Paul Chien, *biologist at the University of San Francisco;*

Dean Kenyon, *Emeritus Biologist at San Francisco State University;*

Henry Schaefer, *quantum chemist at the University of Georgia;*

William Dembski, *mathematician, and*

Stephen Meyer, *philosopher of science.*

## 7. Isn't intelligent design just an American phenomenon?

In answer to this question, see the answer to Q6 for a list of UK scientists who are brave enough to make their support for intelligent design public. There are many more who are not willing to risk their careers by making their objections

to evolution known. But questioning evolution is a global phenomenon. Around the world, over 800 scientists with PhDs have signed a public statement saying: “We are sceptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged.” (to see the list go to: [www.dissentfromdarwin.org](http://www.dissentfromdarwin.org)). Many have written articles and books questioning Darwinism. For example, Siegfried Scherer, Professor of Microbial Ecology at the Technischen Universität München, Germany, has co-authored ‘Evolution — Ein Kritisches Lehrbuch’ (Evolution — A Critical Textbook), Weyel-Verlag, 1998. Michael Denton, Senior Research Fellow in Human Molecular Genetics at the University of Otago, New Zealand, wrote ‘Evolution: A Theory in Crisis’ (Adler and Adler, 1985). Italian cognitive scientist, Massimo Piattelli-Palmarini, who started his academic career as a biophysicist and molecular biologist and is now a professor of cognitive science at the University of Arizona, has co-written ‘What Darwin Got Wrong’ (Profile Books 2010) with Jerry Fodor, a professor of philosophy and cognitive science at Rutgers University.

## **8. Is research about intelligent design published in peer-reviewed journals and monographs?**

Yes. Although open hostility from those who hold to neo-Darwinism sometimes makes it difficult for design scholars to gain a fair hearing for their ideas, research and articles supporting intelligent design. If the peers doing the peer-reviewing are staunch neo-Darwinists then they often prevent intelligent design research from being published, despite the scientific credentials of the writers. Examples of peer-reviewed books supporting design include: ‘The Design Inference’ (Cambridge University Press) by William Dembski; ‘Darwin’s Black Box’ (The Free Press) by Michael Behe; ‘Darwinism, Design and Public Education’ by Stephen C. Meyer & John Angus Campbell (Michigan State University Press); ‘Debating Design’ (Cambridge University Press) by William Dembski and Michael Ruse. Intelligent-design orientated articles have also appeared in peer-reviewed journals. For example, Michael Behe has defended his concept of ‘irreducible complexity’ in ‘The Philosophy of Science’, published by the University of Chicago. Stephen Meyer’s article ‘The Origin of Biological Information and the Higher Taxonomic Categories’ caused a firestorm when it was published in the Proceedings of the Biological Society of Washington, 117(2) (2004). There is also now a peer-reviewed

journal that focuses on design theory, ‘Bio-Complexity’. See <http://www.bio-complexity.org>. Finally, the works of design theorists are starting to be cited by other scholars in peer-reviewed journals such as the Annual Review of Genetics. Go to <http://www.discovery.org/a/2640> for an extensive list of peer-reviewed intelligent design literature.

**Recommended resource:** *Explore Evolution* (book).

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## The Center for Science and Culture, and the Discovery Institute

*The leading organisation for the Intelligent Design movement is based in the US; its websites are [www.discovery.org](http://www.discovery.org) and [www.intelligentdesign.org](http://www.intelligentdesign.org)*

*The site also shows a list of FAQs which resembles that of the CID above, but with other references more suited to its American situation.*

The **Discovery Institute**, founded in 1990, is a national, non-profit, non-partisan policy and research organization, with its headquarters in Seattle, WA, USA. It has programs on a variety of issues, including regional transportation development, economics and technology policy, legal reform, and bioethics. The Institute's founder and president is Bruce Chapman, who has a long history in public policy at both the national and regional levels. The **Center for Science and Culture** is a Discovery Institute program that supports the work of scholars who challenge various aspects of neo-Darwinian theory and scholars who are working on the scientific theory known as intelligent design, as well as advocating public policies that encourage schools to improve science education by teaching students more fully about the theory of evolution. The CSC has more than 40 Fellows, including biologists, biochemists, chemists, physicists, philosophers and historians of science, and public policy and legal experts, many of whom also have affiliations with colleges and universities. The Center's Director is Dr. Stephen Meyer, who holds a Ph.D. in the history and philosophy of science from Cambridge University.

### Recommended resources

*The Privileged Planet*, by Guillermo Gonzalez and Jay Richards (book and DVD).

*Icons of Evolution*, by Jonathan Wells (book).

*Science and Human Origins*, by Ann Gauger, Douglas Axe, Casey Luskin (book).

## *Ex Nihilo Heresy*

Peter Wilders

A heretic is defined as a professed believer or baptized member of the Roman Catholic Church who dissents from or denies one of her dogmas. Heretics are normally associated with bygone ages when religion overlapped with political intrigues. Few people can comprehend even outside the Church that the majority of Catholic shepherds today fall within this category. Of course there is the *caveat* that unless the heresy is a deliberate departure from Catholic teaching the ultimate sanction of excommunication is not incurred.



So what is the error that has caused so many Catholics and virtually the entire prelature to put their membership in the Church in peril - albeit innocently? The fact that it concerns an admixture of theology and natural science does not help to disclose it. There are those interested in one or the other discipline but few in both. Church leaders back away from controversies in natural science on the pretext that the natural sciences are distinct and independent from theology, whilst failing to draw the traditional boundaries between theology and the natural sciences. Meanwhile, mainstream academia vehemently rejects any *dependence* of natural science upon theology. Unfortunately, it almost appears to be a case of, *ne'er the twain shall meet*. Ironically, however, it was only because St. Thomas Aquinas and the medieval Doctors upheld theology as the “Queen of the sciences” that the secular sciences were admitted to the universities.

Nowadays it seems unfashionable in many circles to suggest that natural science *has* limitations. But the Catholic Doctors who laid the foundation for the development of the natural sciences during the past 800 years recognized and accepted these limitations. An integral part of their enthusiastic attitude toward the investigation of nature was their understanding that the origin of the

order of nature and of the natures of living things could not be explained by natural processes, or, to use the words of St. Thomas Aquinas, “In the works of nature, creation does not enter, but is presupposed to the work of nature.” St. Thomas knew for certain that the origin of man and the universe lay beyond the sphere of natural science. While natural scientists could learn many things about the structure and functioning of living things, it was obvious to him that scientific research could no more shed light on how God formed the body of Adam from the dust of the earth than it could shed light on how Jesus changed water into wine at the Wedding of Cana. He distinguished between the order of creation, when God created the different kinds of creatures by His Word, and the natural order of providence, which only began *after* the creation of Adam and Eve.

With the widespread acceptance of the speculative hypotheses of Lyellian geology and Darwinian biology, many Catholic theologians became convinced that the natural sciences had “corrected” the traditional understanding of the creation of the world. This led to a widespread failure to uphold the right relationship between Theology and the natural sciences, which, in turn, has led to an almost total breakdown in meaningful communication between faith (the Church) and reason (especially in the realm of natural science). At the same time, technological advances based on real empirical research became associated in the minds of Church leaders and the general public with evolutionary speculation. Thus, respect for the natural sciences soared, while the crisis of confidence among Church leaders weakened the spiritual life of the clergy, further eroding respect for the Church in the world.

Today, whilst respect for natural science is on the ascendant, respect for the authority of the Church is in free fall. Theologians are convinced by the message sent to them by the mainstream scientific community – whose views are consistently asserted by the Pontifical Academy of Sciences (PAS) – that the universe was initiated by a Big Bang explosion. On the other hand mainstream scientists block their ears to the rare timorous protest from a relatively traditional source that even if the world did evolve there are fatal flaws in Big Bang hypothesis. For a member of the PAS to suggest that man and the universe were created *ex nihilo* would drive most of his confrères into such a fury that the offender’s career would likely be ruined.

The incredible fact is that teaching cosmic or biological evolution has already been proscribed by the teaching Magisterium of the Church. Its simple

definition of Creation is fully comprehensive and precludes all opposing teachings. It states that God:

*creator of all visible and invisible things, of the spiritual and of the corporal; who by His own omnipotent power at once from the beginning of time created each creature from nothing, spiritual and corporal, namely, angelic and mundane, and finally the human, constituted as it were, alike of the spirit and the body.*

This dogma was promulgated by the Fourth Lateran Council in 1215. This teaching continued over the ages. Six centuries later in 1870 it was reinforced by canon 5 of the first Vatican Council. It clarified that all things were created in their « *whole substance* » (i.e. both as to matter as well as to form).

*If anyone does not confess that the world and all things which are contained in it, both spiritual and material, as regards their whole substance, have been produced by God from nothing - let him be anathema* (canon 5 Vatican I 1869/70).



First Vatican Council 1870

Needless to say, as with all dogmas, the rigors of theological formulations are applied. They must conform to the Magisterium and Tradition. A first essential is that the text be free from ambiguity. After approval by the cardinals and bishops from around the world the dogma must be signed by the current sovereign Pontiff in full Council, in the case of Vatican I, Pope Pius IX. Ironically Darwin's *Origin of the Species*, the evolutionist's bible,

was published just ten years earlier in 1859. It is incredible that this stand-off between the Lateran IV and Vatican I dogmas and Darwinism has been virtually forgotten. It can perhaps be put down to the enthusiasm of society in general and the clergy in particular to embrace this scientific break-through. It affected not only biology but all of the earth sciences: geology, anthropology, paleontology, and subsequently physics, the social sciences and then cosmology. The implications were enormous. The Galileo affair was still in the

collective ecclesiastical memory. This time, let not the Church be accused of interfering! Science is sufficiently competent to handle the matter by itself. The fact that this deference to science has entailed the greatest theological tragedy since the dawn of history has still not been realized. As the Hitler and Communist youth were drained of spiritual values, so has today's youth had its omnipotent Creator replaced by the scientific illusion of a *Big Bang*. A demon-possessed Houdini could not have done better!

An in-depth study of the dogmatic texts has recently been undertaken. The study has been examined and endorsed by teaching theologians to ensure that the precise theological meaning of the Council has been understood ([www.catholicorigins](http://www.catholicorigins)). Conclusion: the subject of evolution has no right to be taught in Catholic places of education! Its acceptance in the Catholic sector for nearly a century and a half has given it almost unshakeable credibility. Catholic scientists skeptical of evolution in the late nineteenth century and operating at the time within an orthodox ambiance were sufficiently numerous to have an influence upon the hierarchy. With the capitulation of the latter to the materialistic scientific community this line of defence was soon breached.



The establishment of the Pontifical Academy of Sciences (PAS) in 1936 by Pope Pius XI reflected the high esteem in which the Roman Curia held the scientific community. Had the Academy been created before the First Vatican Council, when resistance to materialistic scientific theories was still alive, the current catastrophe might

have been averted. Unfortunately the exact opposite has happened. The Academy has become a bastion of Darwinism. Any scientist, Catholic or atheist, is welcome. The only exceptions are non-evolutionists irrespective of qualifications. Find just one member of the PAS who is not partisan to evolution theory! The good intentions of Pius XI could not have been more thwarted. If it had just been a case of good science versus bad, a scientific debate would resolve the matter. When the question menaces the scientific evolutionary paradigm a new set of rules comes into play. Evolution dispenses with a Creator: One Who worked alone, not through the agency of secondary causes such as evolution. This situation by no means excludes classical scientific theories and working hypotheses but it does preclude those contrary

to the Magisterium, such as the idea that the world had no beginning (Lateran IV). To the atheist, such an admission would preclude all the materialistic advantages of not being subject to the moral constraints of the Church's laws.

In Catholic academia today, most of the few informed academics who realize that evolution is not even a scientific theory but a materialistic philosophy prefer silence to the evident opprobrium that stating the truth would bring. Truth has become the footstool of political correctness. Unfortunately, siding with the evolutionary establishment does not just pay lip-service to evolutionary speculation; it gives mainstream academia the seal of ecclesiastical approval to teach the "truth" of evolution to all grades of students. Of course, this is nothing new: it has been going on for over a century. What was condemned by the Magisterium (Lateran IV and Vatican I) is taught as a fact in seminaries, schools and universities and confirmed in catechism classes.

After all these generations of indoctrination, are there any escapees? The answer is virtually none. How can there be? Even the vastly reduced number of Catholics dedicated to the Church in a truly orthodox way cannot have escaped the all-pervasive evolutionary influence. For instance, natural history museums are show-rooms of pre-history exhibits explaining how life developed from helium gas to *Homo sapiens sapiens*. Pre-history refers to a period before written records were available. The term 'primitive man' is used to describe these un-evolved beings. As there was no documented evidence their history is inferred from fossilized human and animal remains. Consequently, in pre-civilized times with the limited mental ability of an evolving people calendar dates were not available. Logically, therefore, there are no truly historical dates before recorded history.

The "absolute" dates attached to pre-history museum exhibits are without exception based on methods invented by man. These methods inevitably involve assumptions whether they be by fossils or radiometry. Radiometric dating of volcanic rock, for instance, makes several major assumptions. One is the philosophical assumption that there must be a naturalistic evolutionary explanation for the origins of living things and of the universe despite the absence of proof. Another assumption is made in the realm of physics. The radioactive element in the rock whose decay is being measured is known as the "parent". It comes from the Earth's liquid magma. The decay material is the

“daughter”. In the original magma a number of similar radioactive elements would be decaying. An example is radioactive uranium decaying into lead. Because there can be a difference in density between the parent and daughter elements and due to the effect of gravity the two elements can become separated in the magma. The heavier will sink. In the event of a volcanic



eruption only the elements in the vicinity of the eruption will be transported to the Earth’s surface. The separated one could be left behind. Also radioactive and decay material from other similar elements not related to each other could be included. Taking a sample from the lava for dating purposes will be hampered as there is no guarantee the radioactive

and decomposed material are parent and daughter. As the radioactive element continues to decompose after leaving the magma there could be a mixture in the lava of its decomposed material and other non related material brought up from the magma. A ratio between the two materials cannot therefore be obtained.

Belief in pre-history is a pre-requisite for belief in evolution theory. Both *ipso facto* deny *ex nihilo* Creation. They are both belief systems. Neither has empirical proof. One theory is used to support the other. Un-provable pre-history is taught to students with such insistence that a simple question to a supposedly evolution-free student such as - were cave men before or after Adam and Eve? - gives rise to indecision. In any case, to respond that there were no peoples primitive or otherwise before our first parents would spell academic death for the scholar in question.

Today, “Orthodox” Catholic students are faced with a dilemma. To succeed in their exams they must give answers regarding cosmic and organic evolution expected by the evolutionary establishment. To pass the entry exam to Purgatory they have to validate loyalty to the Church’s dogmatic teaching. This is a problem for a moral theologian. Unfortunately, today, the theologian himself would most likely be an evolutionist!

In today’s Church where most members of its hierarchy are overt Darwinists the puzzling question still remains. How can they reconcile their evolutionary beliefs with the Magisterium when fundamental teachings such as Original Sin

committed by the first man Adam are flagrantly opposed to the idea of a gradually evolving human race? Why does the hierarchy not react to such obvious contradictions between defined Catholic doctrine and evolutionary speculation?

There are several reasons. The most prominent is that most Church leaders have taken an unconditionally pro mainstream-science position and organizations such as the PAS have persuaded Church leaders that evolution is science. The chaotic situation in which the Church finds herself, therefore, must be attributed to uninformed academic institutions trading themselves off as legitimate sources of scientific knowledge. It cannot be repeated often enough; a discipline whose principles are based wholly upon unproven



hypotheses is not science. The supposed science of cosmic and biological evolution is one of these. One example is sufficient. Evolution theory is 100% dependent upon the “fact” that the rocks in which fossils are found are eons of years old. The latest empirical data on the time needed for sedimentary rocks to form is 0.05% of the “official” international geological time-scale

([www.sedimentology.fr](http://www.sedimentology.fr)). It is this “official” scale refuted by peer reviewed experimental data that is still being taught in the schools.

Whilst the evolutionary camp should be preparing for the “big crash,” the pink elephant continues to sit smilingly in the pews, with every effort being made to avoid noticing its presence.

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The documentary film *Evolution – Fact or Belief?*, narrated by Peter Wilders, was originally released as a video, later revised and made available as a DVD, and can now be viewed on line at [www.youtube.com](https://www.youtube.com) or at archive.org.

*“This award-winning international documentary examines the growing controversy regarding the theory of evolution. Scientific evidence supporting the biblical account of creation is examined, while some scientists from around the world who reject the theory of evolution are interviewed. Featuring "Fundamental Experiments on Stratification" by Pierre Julien & Guy Berthault 1986-1995”*

## Extracts from the Press

### Sir Andrew Huxley, OM

He served as president of the Royal Society between 1980 and 1985, using his presidential address in 1981 (as had his ancestor TH Huxley in 1860, defying the wrath of bishops) to put forward a robust defence of the Darwinian explanation of evolution, countering new theories which suggested that the fossil record tells the story of periods of rapid change when new forms of organisms suddenly appeared. At the same time he admitted that there were lacunae in Darwin's theory, noting that the question of the origins of life on earth, barely touched on by Darwin, lay in the realms of speculation and analogy. The biggest problem for biology, "too often swept under the carpet", was the existence of consciousness. *Obituary in Daily Telegraph, 2 Jun 2012*

### Phillip Tobias

[...] a South African palaeoanthropologist who participated in almost all the major digs at hominid fossil sites in southern Africa since 1945, and led excavations at one of the world's most important palaeo-archaeological sites, the Sterkfontein caves ... With Louis Leakey, in 1964, Tobias identified, described and named *Homo habilis* as a new species of human. The species, which lived from approximately 2.33 to 1.4 million years ago, is thought to have appeared on the scene about three million years after the human and chimpanzee ancestral branches began to diverge. [...] In 1953 [he] was one of the scientists who

exposed the Piltdown Man ... as a forgery.

*Obituary in D.T, 11 Jun 2012*

### Bigger brains up North

An Oxford University study has found that people from countries further from the equator have evolved more grey matter and larger eyes than those from sunnier climes. This is because living in areas with long dark winters and cloudy skies means that the eyes and brain have to work harder to process images. Analysis of 55 skulls from 12 countries, dating from the 1860s, showed that these from northern areas had larger eye sockets and brain cavities than those from equatorial regions. While the English had an average brain capacity of 1.4 litres, the figure in Micronesia, which lies very near the equator, was just 1.2 litres. In contrast, Scandinavians, the most northerly population tested, had a brain capacity of 1.458 litres.

Professor Robin Dunbar, the director of the institute of Cognitive and Evolutionary Anthropology at Oxford and a co-author of the study, said: "Humans have only lived at high altitudes in Europe and Asia for a few tens of thousands of years, yet they seem to have adapted their visual systems surprisingly rapidly to the cloudy skies, dull weather and long winters we experience at these latitudes." *D.T, 27 Jul 2011*

*COMMENT. We would argue that all inherited human physical differences must have arisen over less than ten thousand years from our common human origins in Adam and Eve, and later from the family of Noah.*

## **Republicans and science**

Fifty-two per cent of Republican voters reject Darwinian evolution, believing mankind was created within the last 10,000 years; just 31 per cent think man-made climate change is happening ... Religious conservatives have difficulties with science, notably evolution and a lot of medical research. Fiscal conservatives are leery of global warming, because the proposed responses are seen as anti-business. "The Democratic Party is drawing the votes of people with advanced degrees, and the Republican Party is not," says Mooney [author of *The Republican War on Science and Unscientific America*], adding: "the more the Republican Party attacks knowledge, the more the people who have knowledge go the other way." *Chivers, T.*, Republicans turn their back on the Enlightenment, *D.T.*, 10 Jan 2012.

*COMMENT.* Polls show that 46% of Americans accept the recent creation origins view; their reasons for rejecting evolution are not political but religious and scientific arguments.

## **Nasa should look for life**

Personally, I believe that [Nasa] should, along with its international partners such as the European and Russian space agencies, refocus on one overriding goal – to search for life outside the Earth – and scrap more or less everything else.

After all, there can be no more pressing or fascinating question in the whole field of space exploration and astronomy. To discover that Earth's biosphere is unique, to find that even

the most Earth-like planets out there are no more than sterile rocks, to discover that wherever we look, we see not even bacterial slime, would be extraordinary. If the evidence stacked up that we were indeed alone, our view of ourselves – of our place in the universe and our custodianship of our planet – would take on a whole new meaning.

And, of course, the alternative would be just as awe-inspiring. Finding microbial life on Mars with a different genetic make-up to earthly life (showing that the Martian bugs are not the result of meteoritic cross-contamination between the two planets) would suggest that life is everywhere. The biochemist Nick Lane of UCL, one of surprisingly few scientists in the world who is studying the origin of life, suggested last month that microbial life probably *is* everywhere, but that evolution to more complex forms such as recognisable animals and plants demands a series of biochemical flukes that may yet mean that life as we know it is vanishingly rare.

*Hanlon, M.* There's only one question for Nasa: is anybody out there? *D.T.*, 24 Jul 2012

*COMMENT.* We already know that Earth's biosphere is unique! (For details, see Daylight 42.) The writer implies that this 'discovery' would have huge significance, but finding microbes on Mars would mean 'life is everywhere'. A research scientist thinks it 'probably is' – but there is almost no chance of finding complex animals or plants! Such personal speculations, guesses and opinions seem less about science and more like superstition.

## **Alien life may be closer than we thought**

Researchers discovered that the Milky Way may be home to at least 100 “super-Earths”, which would be at distances of fewer than 30 light years, or about 180 trillion miles, from the Sun. [...] Astronomers surveyed a sample of 102 red dwarfs using the European Southern Observatory telescope in La Silla, Chile. [...] They calculate that around 40 per cent of red dwarfs have a rocky planet not much bigger than Earth orbiting the “habitable zone”, in which liquid surface water can exist.

Scientists say that where there is water, there also could be life, although they add that being in the habitable zone is no guarantee that life has evolved.

*D.T., 29 Mar 2012.*

*COMMENT. Superstition is defined as ‘a widely held but irrational belief in supernatural influences, especially in bringing good or bad luck.’ [OED]. While the materialists deny the supernatural, they often offer us statistical estimates of chance (luck) in place of demonstrable scientific facts. Despite billions of dollars spent on searching for life on the Moon, Mars, the Solar System, and beyond, there has been no proof of it anywhere else but on Earth. Now we are asked to believe that a certain percentage of stars have a fraction of potentially ‘habitable’ planets, and that water is evidence of life being possible on them. From such a place, life was seeded on Earth millions of years ago, so we have no need of a Creator! But this implies their lack of any evidence for life evolving anywhere, let alone for the rest of the*

*evolution story, and the discovery of ‘aliens’ would not threaten Christianity.*

## **Aliens would be God’s creatures**

Fr Funes, the director of the Vatican Observatory ... said it was possible that intelligent forms of life could exist on other planets in the solar system. He said the notion did not necessarily contradict the teachings of the Roman Catholic Church, arguing that to dismiss such a possibility would be to underestimate God’s creative powers. Aliens would still be God’s creatures, he said, in an article in *L’Osservatore Romano* headlined “The extraterrestrial is my brother.” *D.T., 13 Dec 2012*

**COMMENT.** For further discussion, see *The Question of Extra-Terrestrial Life, Daylight* #35 (or *Spotlight* #10).

## **Faith must guide science to good ends**

Pope Benedict XVI said ... While science is constantly discovering new truths about man and the cosmos, faith reveals what is truly good for humanity [...] Religion teaches science to see human beings as the governors and custodians of creation, he said. [...] Science is “a valuable ally of faith” since it helps unlock God’s plan hidden in the many mysteries of the universe, he said. Faith, too, helps science serve the good and promote “the truth of man” in fidelity to the divine order. The Pope dismissed arguments that human reason is hindered by Catholic dogma. “The exact opposite is true ... since intelligence and faith are necessary conditions for understanding the meaning and authentic message of divine revelation.

*D.T., 30 Nov 2012*

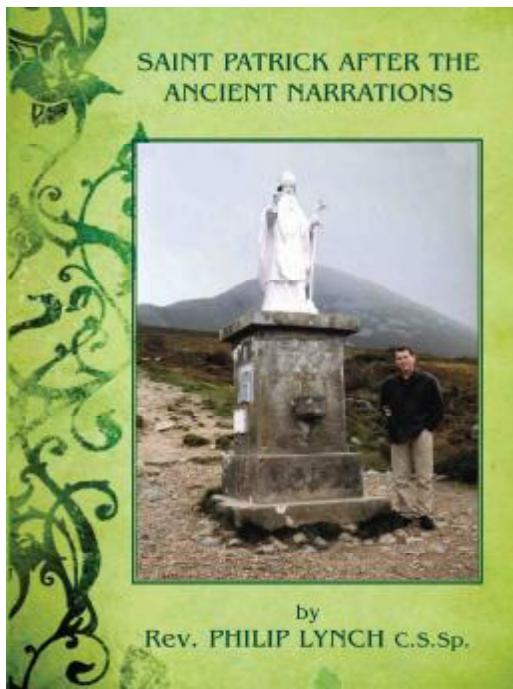
## Daylight Developments

Paul Spaine

We now have a substantial blog selection of various topics that are worth a read. Supporters can browse the blogs that get published once a week. The topics tend to be easy reading and short, and are intended to help in attracting new visitors to the website, which they have done rather successfully. Our website hits are surging with over 57,000 hits in March 2013, which is very encouraging, considering we had 100,000 hits for the whole of 2012. The Google search keyword ‘origins science’ has ranked Daylight Origins Society in the no. 1 spot in the UK this year for the first time, as well as holding the no. 1 slot in Ireland since December 2012.

There was a considerable attendance at the seminars on special creation and origins science matters in Ireland last November 2012, with almost 100 attendees over the course of 3 nights. Hugh Owen and Thomas Seiler gave a very good presentation and education on the traditional Catholic Church teachings, as well as on current scientific knowledge. Hugh Owen and Thomas Seiler of the Kolbe Center were both aired on Ireland’s Spirit Radio. The late-night interview, hosted by radio presenter Darren Mahon, had a projected audience reach of around 30,000 listeners. The radio show was very well directed and has been recorded for your listening leisure. It is about 1 hour and 20 minutes in length, and makes for an excellent in car CD for those commutes to work. This recording is available on audio CD at a donation price of £4-00 which includes postage. There was also a DVD produced by Daylight Origins Society of the seminars in Ireland, that can be played through a DVD player on projector. It is around 2 hours in length, and was put together with the assistance of a media student from Maynooth College. This DVD is available to you for £10, which includes postage, which helps to cover the costs of hiring the expertise and knowledge of the media student, as well as production.

Please pray for our continued success, and a deepening of our Catholic faith, so that we can truly get the Catholic message across on the origins science debate. Thank you for your support, and God bless you.



A new book  
*“Saint Patrick After The Ancient Narrations”*  
by Rev. Philip Lynch  
C.S.Sp. has just been published by his nephew James Lynch, one of our loyal Irish supporters.

The story of Ireland's National Saint has been directly transcribed from the ancient narratives with suitable commentary,

nonetheless in agreement with the ancient narrators. The book provides an ecclesiastical and civil history back to Medieval times and earlier, drawing on manuscript chronicles of antiquity. There are listed no less than 81 absolute rulers of Ireland spanning a period of 2600 years.

The book is a general defence of Gaelic history dating back to the Deluge, in addition to a full account of the real historical Patrick.

€25 or £20 (includes p+p.)

For more details please see [www.Saint-Patrick-History.com](http://www.Saint-Patrick-History.com)

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## Naughty Nautilus!

According to evolutionists, this modern marine cephalopod appears virtually identical to its fossilised ancestor of 600 million years ago. Hence it qualifies for the term 'living fossil'; other examples include horseshoe crabs, *Lingula* (brachiopods), coelacanths, crocodiles and *Metasequoia* (dawn redwood).



Modern *Nautilus pompilius*

© bluehand @ fotolia.com



Fossil Nautilus (or ammonite)

© Julia Filipenko @ fotolia.com

The six extant species of the subclass Nautiloidea generally inhabit coral reef regions across the Indo-Pacific oceans, at several hundred metres depth. The anatomy of the *Nautilus* is used to determine the composition of the soft tissue of fossilised extinct species.

In the evolutionary model, these supposedly primitive organisms appeared in the 'Cambrian explosion', along with all the present phyla on Earth, within 20 MY, over 500 MY ago. Although the *Nautilus* brain is simpler than that of squids, they do have highly developed eyes, and research in 2008 showed they have short-term and long-term memories, facilities previously underestimated by scientists. So we are asked to accept the astonishing claim that these animals rapidly developed the adaptations to survive abundantly ever since, while thousands of other invertebrates and vertebrates were obliged by their environments to evolve around them. Charles Darwin recognised that the Cambrian explosion was a serious difficulty for his theory:

"Some of the most ancient animals, as the Nautilus, Lingula etc., do not differ much from living species; and it cannot on our theory be supposed, that these old species were the progenitors of all the species belonging to the same groups which have subsequently appeared, for they are not in any degree intermediate in character."

*Origin of Species* (6th Edn) p. 268.

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